RELIGIOUS INTELLIGENCE.

Ministerial and Church Movements.

Preachers With and Without Ordination-Dr. Thompson's "Trash."

CATHOLIC JUBILEE.

Programme of Services To-Day.

Rev. Robert Cameron will preach in Grace Saptist chapel, West Twenty-ninth street, near Ninth avenue, this morning and evening.

Rev. P. B. Morgan will begin a "Mission" in St. Ann's Protestant Enscopal church this evening. "The Loosing of Bonds on the Sabbath Day" and "Irreligious Religion" will be elaborated this morning and evening in the Church of the Mes-

stan by Rev. W. R. Aiger. In the Church of the Atonement the Rev. C. C. Tiffany will officiate this morning and afternoon. The Rev. W. T. Sabine will preach this morning and evening in the First Re ormed Episcopal

The Rev. S. H. Tyng, Jr., D. D., baving returned from the South recruited in health, will preach this morning and evening in the Church of the Holy Trinity. Rev. R. Heber Newton will preach in the alternoon. The people's service, as usual. will be conducted by Dr. Tyng. Rev. J. W. Saunders will preach this morning in

the Willett street Methodist Episcopai church, near Grand street, on "The Heroism of Patience," and at half-past seven an expository sermon on "Naaman, the Lener."

in the Wainwright Memorial courch the Rev. W. f. Egbert and the Rev. C. C. Tidany will preach this morning and evening.
In St. Ignatius' church Rev. Dr. Ewer will offi-

clate morning, afternoon and evening.

in the Church of the Redeemer this morning the Rev. J. W. Snacke ford will preach, and in the evening Bishop Potter will hold a confirmation At the Catholic Apostolic church, in Sixteenth

street, between Sixth and Seventh avenues, the subject for evening sermon will be "Power on Earth to Forgive Sins." Divine service will be held at the Church of the

Resurrection, Eighty-third street, between Lexington and Tuird avenues, morning and evening. Sunday school at hall-past two P. M. At the Universalist church (Brooklyn), Clermont avenue, Rev. R. H. Nye will preach at half-past ten A. M. on "Adversaries," at half-past seven P.

M. on "Being Born Again." Rev. R. Heber Newton will preach this morning at the Anthon Memorial church, Forty-eighth street, west of Eighth avenue. In the evening

Rev. William Kirkus on "Church Life." Rev. E. C. Sweetser will preach this morning at the Third Universal at church, corner of Bleecker and Downing streets, on "How to Obtain the Higher Experiences of a Christian Life," Evening subject-"The Tempation to Turn Stones into

Rev. E. Borel will preach this morning, in the French language, at Calvary Chapel, Fourth avenge, between Twenty-first and Twenty-second streets, on "Holiness."

Dr. G. B. Porteons will preach this morning at All Souls' church, Elm place, Brooklyn. Seats free. At the Church of the Disciples, Madison avenue. corner of Forty-fifth street, Mr. Henry Varley will preach this morning. This evening, Mr. Repworth on "Jesus Christ, Our Perject Example,"

A free religious meeting will be neid this aftergood at half-past two o'clock, at No. 43 Washington square, South (Fourth street). All are in-

A lecture on Spiritualism will be delivered by Mr. E. V. Wilson, in Armory Hall, Clermont avenne. Brooklyn, at hall-past ten A. M. and hall-past two P. M. to-day.

The Rev. Dr. Eddy, of Boston, will preach in the Forty-second street Baptist church this morning and evening.

The Rev. William D. Walker, of Calvary chapel, will preach this evening before the Young Men's Association, in St. Peter's Protestant Episcopal church on "Self Deniai." A select choir of forty This being the first Sunday in Lent (O. S.) in

the Russian Greek church, the liturgy will be rendered in the Siavonic language, and Father Bjerring will preach in English this morning.

The Rev. J. B. Hawthorne will answer the ques tion this morning in the Tabernacle Baptist church "Is God a Tender Father or a Gloomy Tyrant?" In the evening he will speak about John the Bap-

John N. Galleher will officiate this morning and afternoon at the usual hours. in the St. John's Methodist Episcopal church

the Rev. James L. King will preach this morning and Rev. Dr. Du Puy this evening. Dr. R. A. Sawyer, of irvington, will preach in Association Hall this evening.

Mr. G. B. Stepoins will lecture for the Progressive Spiritualists this morning and evening. The Rev. W. H. Boole will minister to the Seven-

teenth street Methodist Episcopal church this morning and evening. The Rev. Henry Varley, of London, will discourse

to the multitudes who may gather in the Hippodrome this evening.

The Rev. W. P. Corbit will preach in Seventh street Methodist Episcopal church this morning

In Allen street Presbyterian church there will be preaching this morning and evening by the Rev.

At Harvard Rooms this evening Mr. E. V. Wilson will talk on Spiritualism and give "manifesta-Forsyth street Methodist Episcopal church will

be reopened to-day with a sermon in the morning by Dr. Hurst, of Madison, N. J.; in the afternoon Rev. J. M. Buckley, and in the evening Rev. J. Pigg, Jr., will preach. The Rev. W. B. Dunnell will officiate and preach

this morning and evening in All Saints' Protestant Episcopal church. Dr. A. C. Osborn will preach this morning and

evening in the South Baptist church. "Obstacles in the Way of Saving the Masses" will be considered this morning by Rev. W. H. Thomas in Beekman Hill Methodist Episcopal Evening subject-"Grieve Not the

Spirit." In the Free Tabernacle Methodist Episcopal church Dr. L. H. King will preach this morning and Rev. J. M. Freeman will address the Sunday

The Rev. W. H. Pendleton will preach in the Fifty-third street Baptist church this morning and evening.

man will consider the "Here and Hereafter" the buman race this morning and the "Bondage

of Fashion" this evening.
In the Berean Baptist church the Rev. P. L. Davis will minister at the usual hours to-day. The Rev. M. S. Terry will preach on the "Milienium" this morning in the Eighteenth street Methodist Episcopal church. In the evening Rev.

W. H. Evans will preach. Dr. Armitage will preach in the Fifth avenue Baptist church this morning and evening at the menal hours.

"Toe Cities of Refuge" and "Paul and the Philippian Jailor" will be considered this morning and evening by Rev. R. S. MacArthur in Calvary Baptisc Dr. Deems will advise his people this morning

not to glory in men, and this evening will give Meat for Men" in the Courch of the Strangers.

THE HERALD AND DR. THOMPSON.

TO THE EDITOR OF THE HERALD :-

religious journals supposed to be the mouth-piece of the Protestant Episcopal Church, I have been greatly amused if not ended by the controversy that has been waged over an address delivered by Dr. Huga Maller Thompson before the Church Conference early in February. "Behold how great a fire a little matter kind eth!" The Doctor's extreme modesty forbade any report of the able address or any reference whatever to 14 to his own paper, the Church Journal, until he was able to of at the HERALD over the shoulders of the Galaxy and under cover of replies to correspondents. This he does in last week's issue. I shall not characterize the professional courtesy, not to say the common courtesy of man to

man, which could permit Dr. Thompson to so far forget himself as to stigmatize the HERALD'S sketch of his address as "trash," and to toss the responsibility of his urterances over on your reporter, who, I take for granted, had no motive for faistfying or garoting the report in any way. I have read that report carefully, and I find it substantially agreeing with a report that appeared in the Tribune at the same time, and with another in Church and State-a journal occupying an equal standing in the Protestant Episcopal Church with Dr. Thompson's own jou nal. Indeed, Church and State indorsed the address editorially and very fully. Why did not Dr. Thompson characterize

these as trasn? But, letting that pass, why has

ne not openin and irankly denied what he so character west I have looked to deny, may I not accept those the interaces as true?

When Mr. G. P. Quacterbos wrote to Dr. Thompson, immediately alter the publication of his address, he did not deny that piece of "trash" when reported him as saying, upon intermation, that Mrs. Jarley's wax works had been exhibited in an Episcopai church, but we had not the Harater of the Harater propriet. Now, sir, it was just as easy for Dr. Thompson then to say in two lines that he did not make any such statement as to wriggle himself out of it as he has done. In the absence of his definit I am left to the interence that this kina of "trash" is really his own and not the Harater's. Does the Trough and not the Harater's. Does the Trough and not the Harater's had not been also and 1870 f. If so, I will ree ryou to a letter in the Trough about two weeks ago, over his own mignature, in which he proves by statistics that the growth of his Church between 1850 and 1870 f. If so, I will ree ryou to a letter in the Trough about two weeks ago, over his own mignature, in which he proves by statistics that the growth of his Church between 1850 and 1870 f. If so, I will ree ryou to a letter in the Trough about two weeks ago, over his own histanties, but that was not the growth that he retered to in his address. He tells us in his letter that he "meant the common, vuigar growth when figures measure". Very good. I notice that your report does not give any "figures" wherewith to "measure" this "common, vuigar growth," but it does give the doctor ance among tellguous colles. Mark you, the Doctor is not talking about "bodies" outside of his own uenomination, but within it; and he tells you that this disting about "bodies" outside of his own uenomination, but within it; and he tells you that this disting about "bodies" outside of his own ueng tellguous colles. Mark you, the Doctor is not talking about "bodies" outside of his own disting the proposition of the decline of the decline of the decline of

MINISTERIAL MOVEMENTS.

BAPTIST.

The petty jealousies that actuate Christian men and ministers has had another illustration in Rome, Italy, where the Rev. Mr. Waite, pastor of the American Union church in that city, had accused Signor Godaleta, an assistant in Mr. Van Meter's mission work, with being a "Jesuit," and applying to him other offensive epitnets. Signor Gogaleta sued Mr. Waite, who thereupon publicly apologized and retracted his slanders. He had refused to do so before. The suit was then withdrawn. Such petry bickerings between men engaged in the same Christian work are disgrace-

Rev. Levi Wheelock has commenced his pastorat labors at Salway, Saratoga county, N. Y. The First Baptist courch or Philadelphia intends

o organize an independent society in the fall, with 100 members. Boardman chapel is at present a mission with 35; scholars in the Sunday school and a courch property worth \$35,000, free

of debt.
In revivals at Lafayette, Ind., and West Butler, Ind., twelve have been added in the former and forty in the latter charge.
Rev. S. R. Evans has resigned his pastorate at Aparachin, N. Y., and Rev. Mr. Ramsey at Poland, Horace Waters, of this city, has been conduct-

Horace Waters, of this city, has been conducting meetings at Pratisouriz, N. Y., where about sixey persons have been added to the Presbyterian and Baptist churches through his labors.

Rev. Whinam Walker has accepted a call to the Free Baptist church at Hamlin, N. Y.

**Rev. L. H. Bugbee, D. D., President of Wesleyan College, Cincinnat, has been elected President of Alegheny College, Meadville, Pa.

Dr. Reid, the Missionary Secretary, left this city last Monday for a tour among the Southern and Southwestern Conferences between West Virginia and Kansas.

and Kansas. The Rev. F. P. Tower, of the New York East Conference, intends, after the meeting of his Con-erence next month, to be transferred to South-ern Calhornia, where he will reside and labor

realter.
The Sixty-first street Methodist Episcopal mrch, in this city, will be dedicated March 14 Hisnops Janes and Andrews. The entire cost the church and parsonage will be \$75,000. Durg the west following the dedication there will preaching by Rev. Drs. Foss, Taimage and

James' Methodist Episcopal church, Harlem,

St. James' Methodist Episcopal church, Harlem, last Sunday took up a missionary collection and subscription amounting to \$1,250, of which the Sunday school gave \$700.

A missionary tea meeting will be held in St. Paul's Methodist Episcopal church, on Taursday, lith inst., when Bisho, s Janes and Andrews, Drs. Chapman, Newman, Dasmiell and others will deliver addresses.

PRESEVTERIAN.

Mrs. Susan Ellimyer has bequeathed \$2,900 to the Presbyterian church at Chesthut Hill. Philadelphia, or which the Rev. Dr. Owen is pastor.

The Rev. Lather B. Pert, of Monroe, N. Y., has been installed pastor of the Presbyterian church at Londonderry, N. H. This church is 136 years old as an organization.

Rev. H. T. Miller has assumed temporary charge of the Presbyterian church at Locaport, N. Y., of the Presbyterian church at Lockport, S. Y., lately cared for by Dr. Wisner.
Rev. D. K. Steele, of Willoughby, Ohlo, has

Rev. D. K. Steele, of Willoughby, Ohio, has taken a charge at Aimond, N. Y. About seventy persons have been converted and joined the Reunion Presbyterian cauren, Chicago, The Rev. B. E. S. Ely has resigned his pastorate

of Grace Pressyserian church, Unicago, in.

ROMAN CATHOLIC.

Bishop Gibbons, of Richmond, Va., has issued a pastorni on the Jubilee, in which he appoints three churches in that city wherein the fathing may altern induspences. The Redemotorist

not only a part of her power, but add to the power which will protect them."

Six Dominican Fatuers, Byron, Lilly, McKenna, Dimanan, O'Rourke a d Quinn, will open a mission of two weeks to-day, in St. Paul's chorch, corner of Court and Congress streets, Brooklyn. A large namber of non-Catholics will doubtless attend this mission, as the distinctive doctrines of the Carnolic Church will be fully orought out.

EPISCOTALIAN.

The dioceses of Indiana, Virginia and Kentucky have refined consent to the consectation of Dr. De Kove as Bisnop of Illinois because of "errors in reagion."

The nev. J. W. Bonham, the Evangelist, is conducting a "mission" in Grace church, Louisville, Ky.

The Rev. J. W. Bonnam, the Evangelist, is conducting a "mission" in Grace church, Louisville, Ky.

A mission will be opened in St. Ann's Protestant
Episcopal church this evening by Rev. P. B. Morgan, Evangelist.

The Rev. T. 6, Lee, of Little Rock, Ark., has accepted the rectorship of St. David's church, Austin, 18 Au

cepted the rectorship of St. David's churca, Austin, Iexas.

The Rev. S. Muir, M. D. (formerly resident at Antwerp, N. Y.), has accepted an election to Grace cource, Cartnage, N. Y., and has entered upon his duties at the latter place.

The diocesse of Maine and Alabama have conscited to the consecration of Dr. De Koven as bishop for libnois.

It is said Dr. Dix is a candidate for assistant bishop of New York, as the weight of years and Episcopal duties are beginning to tell upon Bishop Potter.

MISCELLANEOUS.

MISCELLANEOUS.

Mr. George H. Stuart, or Philadelphia, est mates Mr. George H. Stuart, of Philadelphia, est mates the number of conversions in Great Britain, through the lostrumentality of Messrs. Moody and Sankey, of Chicago, at 25,000 or 30,000. Another pair of evangelists, sent out by the Young Men's Christian Association of Chicago, are tolling in the different towns of Illinois, and an additional twain are in Louisville, Ky., meeting with great success.

success.

The Rev. Charles Fluhrer, of Harlem, is recovering from his recent accident, but he expects to be confined to his room for a month longer and be a cripple for several months.

Three converts from Romanism have connected themselves with the Rev. J. M. Pullman's Universalist church in the city.

The semi-centennal anniversary of the settlement of the Rev. Dr. Leonard Bacon as paster over the Centre caurch, New Haven, will be celebrated next Tuesday.

ORDAINED OR UNORDAINED PREACHERS.

MESSES. HENRY VARLEY IN AMERICA AND MOODY AND SANKEY IN ENGLAND.

The value of churchly ordination is, in these latter days, receiving some curious illustrations. While the successors of the apostles in England and America squabble and light over the succession and over matters of little or no consequence to the Church or the world, and while, too, the houses of worship are comparatively deserted on this diocese, secular and regular, health and benediction:—

THE ARCHEISHOP'S PASIONAL DESIGNATION OF THE ARCHEISHOP OF THE ARCHEISHOP OF THE ARCHEISHOP OF THE ARCHEISHOP OF

ion Evangelical Alliance, has wrought aimost similar results there, and during his two or three weeks in the United States remarkable crowds attended his ministry, even in the business hours of the day. His quainfeations, too, are a thorough knowledge of the hible and a wonderful apiness in its exposition, combined with simplicity of manner and directness of application of the truths that he presents from a heart overflowing with human sympathy and love. Messrs.

MOODY AND SANKEY, OF CHICAGO, find merchants and storekeepers in all the large cities of England and Scotland not only leady to close their shops and counting houses that they and their employes may attend the simple exposition of the Word of God, but these business men are ready to spend their monog reely to hire or build halfs large enough to accommodate the thousands who flock to hear the American evangelists. It is estimated that the labors of these men in England, Scotland and Ireland have resulted in the conversion of 25,000 or 20,000 people. In London the largest halls in the city were crowded during business hours with persons anxious to hear them and so anxious were the merchants of Liverpool to get the lay preaeners to that city that they creeted a frame outloing in one of the public squares which would half from 15,000 to 20,000 people and pand \$20,000 for the work, though it was to stand only one moath. And there, day after day and might after night, these two illiterate laymenciews and mountebanks their enemies called them—drew larger crowds than, perhaps, all the churches in the city combined can gather together on the Substant his in their that shrewl business. churches in the city combined can gather together on the Sabbath. It is not likely that shrewe busi-ness men of that great seaport would spend their money so liberally for a month's entertainment of money so liberally for a month's entertainment of a couple of American clowns, especially when their profits from the investment were to be counted in moral excellence rather than in pounds and pence. This is not the usual manner of merchants and bankers and shopkeepers. So that we may conclude there is something more attractive in the message which they carry than in the messengers. It is the good news from the lar country which the people seek in churches, but rarely find, since every ordained minister who stands up in the pulpit now leels that his reputation is at stake unless in one or two sermons be demolishes Tyndall and Darwin and Huxley and Draper and Fisk and all the rest of that school. As

Darwin and Huxley and Draper and Fisk and all the rest of that school. As MR. HENRY VARLEY remarked a few days ago in his alternoon address in Brooklyn, the Lord sent him not to discuss science or rationalism with any school or man, but to preach the Gospel, Paul's estimate of an important church ordinance—baptism—was something similar when he wrote that the Lord sent him not to baptize, but to preach the Gospel, not with the wisdom of words, est the cross of Christ should be made of none effect.

wisdom of words, lest the cross of Christ should be made of none effect.

There are many peculiarities alike and many that are dissimilar in Mr. Moody and Mr. Variey. The former uses many quaint liflustrations or awn from American lie and manners, and Mr. Variey uses many drawn from English line as well as from the contractions of the contracti

from American me and manners, and Mr. Varley uses many drawn from English me as well as from other countries in which ne has travelled and people whom he has met. But both are alike simple and direct in their interpretations and application of trains, and both interpret scripture by scripture. Neither of them wastes words over side issues and collaterals, but they deal directly with the individual and his responsibility to God. In New York Association Hail was crowded day after day to hear the simple words of the unordained English preacher. In Brooklyn, during the past week, Association Hail too has been filled. There is not the shadow of the dogmatic theologian in Mr. Varley, and his discourses are delivered mainly in a conversational style. Now he sits down and now he stands up and paces the platform, and anon siapping his thigh when a ladicious thought presents itsel to his mind he excitants, "That is capital; indeed it is!" The other day, when he was cidentaling the declaration that God's thoughts are not as our thoughts, he quoted an illustration from Isaain, where the carpenter made an image and the goldsmith covered it over with gold, and then it was instened with solver chains lost some covetous person should steal it away. Starting up from his chair he slapped his thigh and uttered a suppressed larging as he drew to the surface the absurdity of trusting in such a god for help. Where did they get his dea of God? he asked. Certainly not out of this word, he added. He agreed to prove to anyman in hail an hour that men have laise thoughts and ideas about God, and he decared that until their own thoughts are superseded by God's thoughts they will never become vigorous Christians. It Christians at all. Mr. Varley has the lacuity of

inoughts they will never become vigorous Christians. If Christians at all. Mr. Variey has the lacuity of impressing his strong points upon his hearers with a frequent "Mind that, now!" "Mark me!" "Listen to my words," and similar expressions, as well as in the simple earnestness of his manner. Though not unminding the duties and obligations of citizensing, he remarked, in one of his addresses last week, that ne would not care if he never saw another paper or book or publication of any sort, except the Blote, as long as he lived. So eager have the people been to hear his simple message that the largest courches in Brooklyn have been opened to him—Dr. Senduer's, Dr. Cayler's and Dr. Talmage's—and, to satisfy in part this increasing desire, the hippodrome in this city, which will hold filteen or twenty thomsand people, has been freely offered to him for a service this evening. While Mr. Variey expects to leave the United States this week, there is a possibility that he will be detained here a little longer giving his Bible readings and expositions. And this is the man who, without a theological education, without an episcopal ordination, is looked up to, not mercy by laymen and women, but by associations of clergymen; for he has addressed two ministerial bodies in this city—the Methoursts and the Eaplists—and they entertially sat at his feet to learn the power of the simplicity of the Gospel, just as his countrymen.

simplicity of the Gospei, just as his countrymen shat the feet of American lay preachers to receive divine truth from their ins. With such ex-

Fathers are to give a series of missions throughout the diocese during the Jubilee.

The Rev. Patrick's Byrne, of Trenton, N. J., advocates the di-use of the present methods of celebrating St. Patrick's Day and the substitution of something else more rational, inexpensive and in accordance with the progress of the age. He characterizes the annual parades on that day as the patriorism of sentiment—loud, demonstrative and empty. Other ciergymen also favor a different celebration, and the forthcoming one will probably be the last of its kind.

The shrines and relies which Rev. Father Dealy secured while in Rome last summer have arrived, and are now in St. Francis Kavier's church, in this cit.

George T. Downing in a letter to the Boston Pilot, touching the relation of the Roman Catholic Church to the colored race, writes as follows:—The Catholic Church has to-day in its schools over 300,000 colored children. It is educating colored youth at home for its missionary work in America and Africa. In the West Indies, Central America and South America nearly 9,000,000 Aircans acknowledge its laith. All that the poor downtrodden blacks of the United States have to do, its "fellowship" with this strong, courageous, well-aiscipained Church, and they thereby become, not only a part of her power, but add to the power and a couple of unordained practicing worth a couple of unordained practicing worth a couple of unordained practicing and accordance with the surge of unordained practicing worth a couple of unordained practicing and the cluster clusters from Cheago has gone forth a couple of unordained practicing worth a couple of unordained practicing worth a couple of unordained practicing worth a couple of unordained practicing of unordained gould a couple of unordained practicing of unordained gould according to determine a couple of unordained practicing of the acquirity according to determine a couple of unordained practicing of unordained practicing of the acquirity according to the care and of unordained practicing of un is time that our American organied ministers made a change in this particular, otherwise God

THE GREAT JUBILEE.

PASTORAL OF ABCHBISHOP BAYLEY, OF BALTI. MORE-INTERESTING RELIGIOUS HISTORY.

Pope Pius IX., having issued an encyclical year 1875, the Archbishop of Baltimore has just issued a pastoral to the ciergy of his diocese explanatory and directory. Jubitees were first introduced by God himself, who ordained that among the Jews every fitteth year should be a jubilee. During the jubilee the land was not to be tilled. nor were even its spontaneous fruits to be gathered, save for immediate use. All Hebrews who had become slaves to their brethren regained their freedom. Every one having parted with land inherited from his fathers recovered the ownership of this land, Finally, all debts were remitted. And on account of these benefits, and because, too, all these provisions in behalf the fiftieth year produced among the Hebrews during that year an unusually vivid sense of being in a very pecuhar way under the sovereignty and providence of God, therefore the fiftieth year was most properly called a year of jubilee, or a year of common religious joy. When the name jubilee was first given to the Christian time of release, that time, like the ancient jubilee, came once only every fifty years. And though our time of release now returns more frequently, yet it is still fitly called the jubilee, for the reason that as the ancient jubilee was a time of joy on account of release from civil and social disadvantages, so the Christian jubilee is, or ought to be, a time of joy to all the faithful on account of a release from the benaities due to their sins. In this respect it is called a pienary indugence, or, the total remission of the temporal punishment still due to sinners even after their sins have been parcoued. An indulgence is not a remission of sin. Sins are remitted in the sacrament of penace. An indulgence presupposes sins already so remitted, and merely releases us from the temporal penalties remaining after the parton of sin. Hence, one can by no means gain for himself an indulgence while in a state of sin, since no power, human or Divine, can do away with the penalties of sin as long as the sin itself remains. No particular prayers are necessary to gain the indulgence, each one traking his devoti is as it may please him. The following is Archolshop Bayley's pastoral: tages, so the Christian inblice is, or ought to be, a

Abostolical Sec Arcibishop of antimore, to the elergy of his diocess, secular and regular, health and beneficially such as a stocked on week days, two American laymen, with no other qualifications than the possession of a good voice by one and a good knowledge of the Scriptures by the other, succeed in arousing the British Islands and Infusing a new religious life into hundreds of dead churches and bringing thousands of ungodly men and women to a knowledge of God and of salvation. Another layman, from London, coming over to Canada last fail to attend a meeting of the Dominion Evangelical Alliance, has wrought almost similar results there, and during his two or three weeks in the United States remarkable crowds attended his ministry, even in the business hours of the day. His qualifications, too, are a thorough knowledge of the hible and a wonderful aphness in its exposition, combined with simplicity of manner and directness of application of the traths that he presents from a heart overflowing with human sympatuy and love. Messrs.

MOODY AND SANKEY, OF CHICAGO, find merchants and stockeepers in all the large cities of England and Scotland not only leady to close their shops and counting houses that they and their employés may attend the simple exposition of the word of God, but these business with the distinct of the word of God, but these business with the distinct of the people under your diction:

Another laymen, with no other qualification of the people under your diction. The proposal to the people under your diction. The proposal that happliness to announce to you officially, reverend orethren, and to the people under your diction.

We can line better way bring to your knowledge the greaters with the published of the great jubile for the year of the publication o

visits with proper devotion every Catholic should get one of the lattle dublies books, which contains suitable prayers and instructions.

Third-cloistered nuns and persons suffering from corporal infirmities or impeded by other causes are dispensed from the obligation or making the above-mentioned visits, but in place of them they shall read over carculty the Devotion of the Way of the Cross or some other formula of prayers appointed by their conjessor.

Fourth—when making these visits the faithful will, as directed by the Holy Father, "pray for the prosperity of the Oathonic Church and of the Abostolic eee, for the extinction of heresy and error, for the conversion of all who have strayed away from the truth and for the peace and unity of the whole Christian people."

Fifth—hese induspences may be applied by way of suffrage to the souls of those who, while united to God by charity, have quitted this world.

Authough a time giving is not me for kning the induspence pathing generously to assist the processing the induspence mathing generously to assist the process of their sine by those aims the salutary effects of which are set tort. In the Holy Scriptures." And, in accordance with this direction and for the advantage of sous, we order that proper alusboxes, carefully marked, be blaced in a this time, so that they may obtain the remission of their sins by those aims the salutary effects of which are set fort. In the Holy Scriptures." And, in accordance with this direction and for the advantage of sous, we order that proper almsboxes, carefully marked, be placed in a conspicuous place in the above-named churches, and that the aims so collected during the time of the jubilee be divided into two portions, to be sent the one to the ireasurer of St. Mary's industrial School and the other to the Treasurer of the societies of St. Vi. cent of Pant. In country places the aims given may be distributed to the poor by the pastor.

It is not necessary that we should urge you dear reverend brethren, to use all your endeavors in a spirit of invely faith and arent zeal to bring every one of those committed to your pastoral care to this true poor of Bettisaids which God has oneed in His Church, and by going down into which every one may be cured of all his spiritual infirmities.

Although the benefits of this abundant and healing fountain are open to all during the whole of the present year, yet in order that what may be done at any time may not, on this very account, be put off and neglected until the season of grace has passed away, you will also appoint a particular berief of not less than filteen day, when, by the aid of missionary priests or your neighnoring brother priests, you may be able, through plain instructions and this time of recombiated the secration of the secret will be times peculiarly appropriate for this purpose.

But, however eagerly your people may avail themselves of this special season of devotion, there will, no doubt, be some toolish sheep in your flock who will never find it out until it is ended.

Do not cease, therefore, during the whole year to remin them that the heavens are oven and the angels of God ready to bring them every blessing they may need from that treasure house of God's mercy, which is filled with the overflowing merits of our Divine Lord and of his blessed saints.

In t

were in greater need of especies assistance and pro-tection.

We do not refer to the spirit of persecution which has been let mose against us in countries which pretend to be Christiau; the hypocritical inisrepresentation of our doctrines and motives; the united spointion of ecclesias-tical and personal property; the imprisonment and the countries of the countries of the countries of the countries of the not give to Gener the things which became to God. All these things are permitted by God, and will do us good. They were necessary to rouse us up from the state of apathy and worldliness into which too many of us have taken.

They were necessary to rouse us up from the state of apathy and worldliness into which too many of us have lailed.

The age in which we live is pre-eminently an age of worldliness and materialism. The old dectrines of religion have lost their hold upon the hearts of the great majority of men. Even those principles of truthinness and honor and self-respect which came from religion, and influenced the conduct of so many who could not be called religious men themselves, have passed away. And the consequence is that in the midst of great seeming temporal prosperity there is a reckless disregard of the temporal prosperity there is a reckless disregard of this impossible to live in such an atmosphere and not be affected by it. There can be no doubt that it has lowered the tone of religious faith and the active among us. To go back to the early days of our religion and compare ourselves with the primitive Christians would humbe us too much. Those who have written upon the subject, explain the rapid diffusion of Christianity chiefly by the influence which the example and irving virtues of the early Christians had upon the Pagans who surrounded them. But it we go back not the least century, before the desoluting principles of the French Revolution had changed, we may say, the lace of Europe, and compare what was then regarded as a good Christian lite, with our present standard of practice, we have sufficient cause for humiliation.

regarded as a good christian lite, with our present standard of practice, we have sufficient cause for humilation.

From the memoirs of those times, and from the daily life of Catholics in many parts of Europe, where the mainris of liberalism and infidelity has not yet penetrated, we find that all Christians were formerly accustomed, and the cases of absolute hindrances, to be present at the daily mass; that monthly and weekly and one, even within the circle of the royal court; that it offers that he was doing his duty unless he spents portion of his time in spiritual and corporal works of mercy; that parents regarded it as the most imperative of all duties to lock after the religious education of their chiedren, and were most particular in regard to the books they read and the company they were permitted to keep.

Joid time permit, we could give the most abundant evidence to show that amit all the trivolty and worldiness of those days the standard of duty and practice was much higher than among us at present. Mixed marriages were simest unknown. The Catholics of those turner as the days the standard of duty and practice was much higher than among us at present. Mixed marriages were simest unknown. The Catholics of those turner surface of the sacred outless of a Christian parent. In have sent a child to a school where the all important teachings of realizing were shut out would have

been regarded as a virtual apostacy from the faith. To have allowed the young the license now grained to them in the outsiter of company keeping, of the books and newsphers they read, the places of amissement they require the places of amissement they require the places of parental restraint and parental duty. And the time has come when it we wish to see our souls and perpetual the blessings of our boy religion to those perpetuals the blessings of our boy religion to those perpetuals the blessings of our boy religion to those perpetuals the blessings of our boy religion to those perpetuals the blessings of our boy religion to those perpetuals the blessings of our boy religion to those who are to come after us, we must need to be some the control of the word and the word as a compromise between God and the word and too words of use the promise between God and the word and too words of the two decimals are becoming hereites if not in matters of doctrine, at least in matters of practice.

MRS. TILTON'S PITIABLE ATTITUDE, the world makes just on the te chings of their religion; who take justle one for the te chings of their religion; who

and Mammon," that "they who are not with him are against lim." Weat, then, can be says of so many among us who regulate their conduct by the maxims of the world mason, of the te chings of their relation, who take hittle or no notice of the holy days and sole un, restivate of the Caurch; who hoard up so carefully their gains and give so little to works of charity and mercy; who never assist at week-day mass or pay a visit to the blessed sucrament; who spend, or rather waste, their time upon silty and otter licentious novels and new-papers, and, worse still, permit their chiefren to read them? What can be said of those who, knowing the importance which their religion attaches to the Christian education of the young as their chief in for sole protection against the bad influences which surround them, do intitle or no thing toward aiding us to provide Christian so only, and who do not send their children to them when they are provided; who know that large numbers of our poor children are literally stolen from us every year by proselytizing societies, made up of the very class of persons who raised such an outery about the Mortana case, and yet send no and nor make any exelution to commerce the eval or free their own souls from the guist they incur by their apatiny and selfshiness? Father rather tells us that a Christian who expects to save his soul in these days without doing something to help to save the souns of others will be disappointed; and it his be true, as it most certainty is, we be to many amongst us.

monsyluse true, as it most certainly is, wee be to many amonsyluse. The leaven of the Phariseck, against which our Lord so strongly warned its disciples, and against which ite warns us, was processing without pracrising; and I am arraid that in this respect many so-called Catholies are worse than the rharisecs, for they at least kept instead, and paid titles of their substance to the service of fold, and were exact in their observance or the ceremonial law.

and paid tithes of their substance to the service of God, and were exact in their observance or the ceremonial lew.

There is no need of my telling you that such negligent. Inkewarm, had bearted Catholics are very tar from the kingdom of heaven, and it they do not change their lives, they will be doomed to hear from our olessed Lora, to the day of His greatful independ; those terrible word. Theselo cos, "I know you for you had no operation or olessed word. Theselo cos," I know you for any and mercy, gives what no operatingly and attendant help to change our lives, and to bring them up to that standard which He Himself has fixed.

And upon us, dear reverend brethren, falls the heavy responsibility of seeing that this good work of spiritual r. novation in heart, and soul, and the, does not hall by any want of zeal and devotion on our part.

If will be our duty to be "instant in season and out of season" during this "year of pienty," that so all may share in its abuntance, to explain to our people the nature and value of the plenary induspence of the junilee to impress upon them that its occurred will depend upon the dispositions with which they come to receive it and especially, upon their determination to put far away from them selves that spirit of worddiness and compromise, and half heartedness in God's service, which is so displeasing to tim, and necessarily hinders the flow of His divine graces line our soils.

The practices and devotions of the holy Letter season, upon which we are now mison our jubilee of the plant of the

which is so displeasing to thin, and necessarily hinders the flow of His divine graces into our souls.

The practices and devotions of the holy Lenten season, upon which we are now about to enter, will also help us to make our jubiles with greater fervor and devotion and more abundant ituit. "For this is the acceptable time, these are the days of saivation."

If, when such abundant means of grace and sanctification are offered to us and pressed upon us, we take no heed of them, we will be without excuse, and expose curselves to the condemnation of the Jewish people, who, when our divine Lord came among themelose who, when our divine Lord came among themelose another than the condemnation of the Jewish people, who, when our divine Lord came among themelose another than the season of themelose another than the season of the season of the season among themelose another than the condemnation of the Jewish people, who, when our divine Lord came among themelose another than the season of the season among themelose another than the season of the season among the season when the certain the season among the season when the season among the season when the certain the season among the season when the season among the season when the certain the season when the season were the everlasting kingdom of our Lord and saviour Jesus Christ."

Given at our residence in Battimore, this 6th day of February, being the Feast of St. Fitus, Bishop and Contessor, in the year of our Lord 1875.

J. ROUS-EVELT BAYLEY, Architishop of Baltimore. By order of the Most Reverend Architishop.

Alfrapa A. Ceurts, secretary.

As the Holy Father, in declaring the conditions of the bubble, has named iour churches to be visited in the city of Rome, and directed that the same must be done in other cities, a duestion has been relied as to what is to be done in places where the chowing decree of the Contestant of the season and the season and the season has been relied as to what is to be done in places where the chowing decree of the Contestant of the

day of rebruary, 185, two questions were proposed for
'First—In a jubilee, ordinary or extraordinary, are
all the rules laid down by our Holy Father Benedict
XIV., which are not contradicted by the null of the Jubilee, to be observed!

Second—In the buil of the jubilee the visitation of
several churches of the same city or pice is usually
prescribed. But in many places there is one church
only. Can the tishop in this case substitute some other
pious work for the visitation of the other churches; or
may be appoint some chapet, aitar, cross or other holy
place, to be visited instead of these churches.
Their eminences the Fathers of the Congregation, in
general assembly sitting as above, having maturely
weighed the matter, agreed to respond in the affirmative to the first question. But as to the second they de-

tive to the first question. But as to the second they determined as follows:—

fire Holy Father is to be petitioned to concede by general decree to the ordinaries the taculty of visiting one church as many times as there are churches to be visited for gaining the inhibe. Concerning all which reference to our Holy Lord Pins IX, was made by me, the undersigned, Cardinal Prefect of the eacred Congregation, in an audience had on the 15th day of March, 1852, and His Holiness, in his apostole benightly approved the solution of the same congregation, and benighly conceded to ordinaries the proposed faculty, and to the effect as above; and commanded that the aloressid concession should be made known to all through the publication of a General Decree.

Given at Rome, from the office of the Secretary of the Sacred Congregation of Indu zenees.

A. Colombo, Secret.

A. COLOMBO, Secret.

IS THERE A TAMMANY BREAK? There is no truth whatever in the story that Mr. John Kelly intends to withdraw from Tammany Hall because (as some people allege) he cannot agree with the so-called "leaders" of the party in the State as to what should be done for New York city by the Legislature and because he and the Mayor cannot pull together politically. The Mayor and Mr. Kelly gave their views fully on this subject in the interviews which a HERALD reporter had with them one day last week and which have been published. The Mayor yesterday said, when his attention was called to the rumor:-"There is no foundation for it whatever. So far as I am concerned I can only resterate what I there is and before—that there is no disagreement that I know of immong the Tammany people in this city about anything that concerns the party, good or bad." Mr. Kelly contented himself, when the subject was broached to him, by saying that he was not responsible or the rumors that were set afoat about the party in the city, and that he had irankly stated what the stimulous really was so far as he was able to the city, and that he had irankly stated what the situation really was, so far as he was able to judge, in the interviews already referred to. "There is not," said he, "the slightest foundation for the rumor of my contemplated withdrawai from Tammany Hall—not the least. There is no occasion, in my opinion, for anybody who desires to do all that he can for the welfare of the city government to leave Tammany Hall. As I have said before, it is quite natural that our opponents should do all they can to make it appear that the democrats are quarrelling among themselves,"

MEETING OF THE TAMMANY SO-CIETY.

The above society met last evening at Tammany Hall, Grand Sachem Augustus Schell in the chair. There was quite a large attendance present, among whom were Mayor Wickham, Mayor Traphagen, of Jersey City; Senator Moore, Thomas Dunlap, C. S. Storms and Judge Lawrence. Some half a dozen new members were initiated, and the Grand Sachem called the attention of the society to the annual election for sachems to be held in April. It is understood that no more new members will be taken in until after the annual election. It is also proposed to be battle of New Orleans, as was the custom for years before the breaking out of the war.

THE CARRIE REED.

A PROSTBITTEN CREW AND A PASSAGE THROUGH

At a late hour last-evening the ship Carrie Reed, of Boston, commanded by Captain Crowell, came to an anchor off the Battery after a most perflous voyage from Liverpool of twenty-nine days and six hours, with the majority of her crew frostbitten, and in a disabled condition. The crew comprised men of many nationalities, no less than comprised men of many nationalities, no cess that eight of them being foreigners, and having a very limited knowledge of the English language. The most eventful part of the Carrie Reed's voyage was, however, nine days ago, when, having crossed the Grand Banks, the vessel found herself on February 23 m latitude 45 degrees 25 minutes, North and longitude 58 degrees and 16 minutes, passing through a belt of field ice extending from north northwest and south southeast as lar as the passing through a belt of held for each as far as the north northwest and south southeast as far as the cyc could reach. On several occasions the sails were so rigidly frozen that it was impossible sails were so rigidly frozen that it was impossible them. Since passing the Banks the Carrie to set them. Since passing the Banks the Carrie Reed has suffered a succession of binding show storms, northeasterly gales and very cold weather. The vessel in question came by the northerly passage, which explains to a certain degree the hardships undergone by the ship's company.

LADY WASHINGTON RECEPTION.

At a special meeting of the members of St. John's Guid, held at the headquarters on Friday. the following resolutions were unanimously adopted :-

adopted:—
Resolved, That a Lady Washington Recaption be need at the Academy of Music on Tuessay, April 6, 1856, in all of the building fond of the Fermaneut Froating Hospital of at, John's Guild.
Resolved, That a beard of thirteen gentlemen, members of the Guild, be elected as trustees to recuive, hold and apply to trust nor such purposes all monry thin may be received for this special object of at John's Guild.

Guid.

The following members were unanimously elected as such trustees: -Messrs. Witham H. Guion, Oswald Ottendorier, E. A. Quintard, Samuel A. Lewis, William H. Whey, R. J. Cortus, J. P. Solomon, Andrew W. Leggat, John H. Keme, Louis V. Jones, James S. Barron.
An Executive Committee of the Guild was then appointed to make all arrangements for the reception and held their first needing last evening.

THE GOSSIP OF THE TRIAL

"When the defence offers its evidence Pli be prepared to pass upon the prospects of the case," said a gentleman to a Herald reporter yesterday afternoon. "When they produce their first witness," he continued, "I'll be in a position to say was has the best or worst of it." The speaker was the best posted man in all Brooklyn down to the minutest detail in the great scandal trial. He knew the case from A to Z. He had given his nights and days to the study of the subject. He took it up for dissection with the enthusiasrio arder an ambitious medical student takes up some vagrant human body and informs himself as to its precise anatomical construction. The HERALD reporter offered the question as to what the trial had developed. The foregoing was the answer he received. This trial remains undecided, and it would be clearly improper to give either the name of the person who furnished the statements herein contained so long as that person is involved in the

personal conduct of the case. "Why," exclaimed the reporter, "you must be mistaken. Has not the delence produced some half a dozen witnesses already?"

"That is so," said the respondent, "but all these witnesses have been for the plaintiff!"

"That is so. The witnesses produced by the defence have rurned out to be actual witnesses for the plaintiff. It looks strange, but it is really so." "Do you mean to say that Holmes, Ovington and Putnam have been witnesses for the plaintiff ?" "I do. We are waiting to see a witness for the

"Why Mrs. Ovington was a magnificent witness

for Mr. Beecher."
"Hold your horses. Mrs. Ovington was a very

"Why, Mrs. Ovington was a magnificent witness for Mr. Beecher."

"Hold your horses. Mrs, Ovington was a very superior witness indeed for the plaintiff."

"Then the desence has not yet begun?"

"No, sir. The desence has not yet begun to show anything."

"Please say where the defence has failed to snow its strength."

"Well, now, let me tell my story. On June 25 the Baon letter was published. On June 27 a letter from Mr. Beecher (never published) was directed to a half dezen irjends of his in Plymouth church catang for a committee of investigation. On the sta of July Mrs. Thion made her appearance before an informal gathering of Plymouth church brethren and spoke very highly of her husband. This did not suit the committee. Influences were set to work, and on the 11th of July Mrs. Tilton was induced to leave her husband. In the meantime, between the 6th and 11th of July, the members of Plymouth church that were interested in vindicating the lair lame of their pastor set to work to investigate Mrs. Thion from the bome of her husband. The letter written by Mr. Beecher two days after the appearance of 'illton's reply to Bacon, June 25, was kept private until the 11th of July. Simultaneously with Beecher's call upon the committee haming each in turn who were to investigate the charges made against him was with the words. We part now forever,' addressed to her husband. The other point, which goes to show that Mrs. Tilton had been so moulded by the influence around her, was that botween the expressions avowing undervating love for her husband and the equally great degree of affectin for Mr. Beecher, as evidenced in her earnest action to exculpate him, she must have been imposed upon in some degree by either side. It was haroly possible she could have testified that Beecher was innocent and still hold that her husband was as lovable as before, considering the charge was one that involved hersel quite as much as ettered in her earnest action to execulpate him, she earlier with Mr. Augustus Stores."

"By accident?"

"By ac

numerous letters of sympathy and support. The tide of sympathy in her behalf has rises to a great degree. Even orthodox people who have hitherto held aloof and deemed it the proper thing to visit on the head of this woman all the moral or immoral odium of this wonderful legal imbroglio are beginning to draw in their own "horns" and to keep a little mum with respect to the subject of the strike.

keep a little mum with respect to the subject of the trist.

THE PLYMOUTH CHURCH PEOPLE
all affirm that Mr. Beecher remains in excellent tone, and they call attention to his elegant flustration of how a man should behave under dimoutizes, get over them, in the narration of how Faul and Silas sang themselves out of prison. This, sir, say the faithful, indicates that the great preacher is just preparing to perform a miracle, and this again, sir, if he should take to this sort of thing, sir, it will prove his apostolic commission and spud up the price of pew seats in Plymouth church with a rush and throw Thiton "higher than a kite."

This speaker possesses great faith.

THE NORTH POLE

NEW YORK, Feb. 25, 1875.

TO THE EDITOR OF THE HERALD:-I have been a subscriber to and quite a thorough reader of the HERALD about since it has been published, and therefore presume to write you this communication. In 1860 I published the accompanying work on the construction and operation of the universe, in which I advocated that the earth was hollow, with nearly as much inhabitable surface on the inside as there was on the outside; that this construction was was on the outside; that this construction was natural to creation and common to all planets and moving bodies; that the inside of the earth was inhabited by white human beings, the progenitors of the white race on the outside, and that there were apertures at the Poies of four or more hundred miles diameter, by which communication could be had between the outer and inner surfaces.

I distributed over five hundred copies of the work among foreign representatives (ministers, consuls, &c., and scientific and public men and institutions; but the only consideration I ever received was from the minister in Forsyth

consuls, &c., and scientific and puone men and institutions; but the only consideration I ever received was from the minister in Forsyth street Methodist Episcopal church, compelling me to find another place to worship, by aliading to me from the pulpit as "Crazy Sam," with his ideas on astronomy; and I estimate that, had he the power, I should have faired as hard with him as Galileo did with the Roman Catholic priests. Nevertheless, there has since been an intense desire on the part of the public to have definite knowledge in regard to the earth's Poles. I have not yet seen any evidence to make me doubt my theory, but, on the contrary, it is proved past doubt it is a sure thing that the earth is hollow and inhabited on the inside, and that there are apertures at the Poles where communication can be had between the outer and inner surfaces, and that the sam, instead of being matter, is simply space, or a hole through matter, the same as this earth, letting light to us from the outside, where it is universal.

20 West Thirteenth street.

RAID ON LIQUOR DEALERS.

Yesterday, on complaint of Inspector Urban, of the Excise Board, Judge Bixby held the following liquor dealers in \$1,000 bail each to answer for tolation of the Excise law, viz.:-Frederick Meyer, No. 22 Bowery: Aaron Kirk, No. 3714 Bowery; John Monsies, No. 91 Bowery; Albert Myers, ery; John Monsies, No. 91 Bowery; Athert Myers, No. 15 Bowery; Henry Fisher, No. 91 Bowery; Benjamin N. Heath, No. 31 Bowery; Lizzie Brawn, No. 25 Bowery; Frank Fagan, No. 183 Ludiow street; Henry Moore, No. 93 Bowery; Thomas Burns, No. 2 chrystie street; Charles Smith, No. 81 Division street. All these arrests were made in the Tenth precinct.

Among the persons arraigned at Essex Market Police Court on Friday for violation of the Excise law one was resorted as giving the parms of Course

Poider court on Friday for violation of the Excise law one was reported as giving the name of John Purceil, of No. 482 Broome street. He must have done this manicrously, to injure the owner of that name who has a license and has not been arrested. His store is west of Broadway, and is not in the Essex Market Ponce District.